Terminologies of *Hadeeth* Science

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Introduction:

History Of Hadeeth Registration:

I. Hadeeth Registration During the Time of Prophet Muhammad r:

Hadeeth registration started during the time of the prophet r.

Abu-Hurairah t said: No body of the prophet's r companions was more narrating from him than me, except Abdullah Ibn-Umr t used to write and I did not write (Hadeeth). (Al-Bukhari)

Abdullah Ibn-Umr t said: I used to write everything I heared from prophet Muhammad r that I want to memorize. However, Quraish (Mekkah people) prohibited me (to do so) and said: Do you write every thing and prophet Muhammad r is a human being speaks during unger and pleasure, so I withheld writing and I mentioned that to prophet Muhammad r who pointed to his mouth with his hand and said: Write, I swear to whom my sole in his hand, that nothing comes out of it except truth (Haq). (Abu Dauod & Ahmad)

Abu Saeed Al-Khudry t said that prophet Muhammad r said, "Do not write any thing from me except Quraan, and who ever wrote any thing except Quraan should erase it." (Muslim & Ahmad)

How can we then synchronize between the first two hadeeth (to write) and the last hadeeth (not to write)?

Muslim scholars mentioned few reasons to synchronize between the writing and prohibition of hadeeth during the time of prophet Muhammad r some of these reasons are as follows:

A) The prohibition of hadeeth writing was general for a reason that hadeeth might got mixed and confused with Quraan.

B) The order of writing was specific for some companions whom prophet Muhammad r trusted their accuracy (as Abdullah Ibn Amr t).

C) The prohibition of hadeeth writing was at the beginning of the Message and the order of writing was at the end of the Message when Quraan registration was accomplished and hadeeth became clear and numerous to the companions.

Hadeeth written during the time of prophet Muhammad r:

1. The true scripture: Written by Abdullah Ibn Amr t. He registered many hadeeth of the prophet r. This scripture passed to his grand son Umr Ibn Shoaib.

2. The script of Ali Bin Abi Taleb **t** : A small script containing the compensation amount for a life or organ loss and rules of releasing a captive in Islam.

3. The script of Saad Ibn Obadah **t** : Al-Tirmidhi narrated, on the authority of Saad Ibn Obadah **t** , that Prophet Muhammad **r** approved the swear and witness (in case of debate).

4. The letters of prophet Muhammad **r** to his ruling princes and laborers in relation to regional affairs and related rules and regulations in Islam.

5. The letters of prophet Muhammad **r** to non-Muslim kings and leaders. These letters contain introduction and call for Islam.

6. Covenants and solemn pledges (peace agreements) of the prophet Muhammad **r** with non-Muslims. Such as covenants made with jews in Madinah.

7. Other letters to the prophet's companions upon their request in relation to Islamic affairs and matters.

II. Hadeeth Registration During the Time of the Guided Khalifas (First Century Of Hijrah):

At this time Hadeeth was memorized more than it was written and it was less mentioned by the companions because they were more concerned with the registration of the Holy Quraan fearing its loss especially when some of the companions who were memorizing Quraan were killed in the battles with non-Muslims during the time of the first Khalifa Abu-Bakr may Allah be pleased with him. However, when Hadeeth was mentioned during that time, the Khalifas and other companions used to accept Hadeeth according the following conditions:

A) When an Islamic matter was not mentioned or detailed in the Holey Quraan:

Example: Qabeesah Ibn-Thu'aib **t** narated that the Grand mother came to Abu-Bakr **t** asking him her inheritance. He said: I don't find you any thing in the Holy Quraan and I did not her the Prophet **r** mentioned any thing in that regard, and he asked other companions. Almogairah Ibn-Shobah **t** stood up and said: I attended the Prophet **r** giving her one sixth. Abu-Bakr said: Any body with you (as a witness)?. Mohammed Ibn-Salamah **t** testified that. Then Abu-Bakr gave her that portion. (Ad-dhahabi - *Tadhkirat al-hoffaaz* p. 2)

B) Critique of Hadeeth by exposing it to the Holy Quraan and the principles of Islamic religion. If it contradicts the Holy Quraan or these principles, Hadeeth will be rejected and will not be followed because it might have been misinterpreted.

Example: Aishah may Allah be pleased with her heared on the authority of Omar Ibn-Alkhattab and his son Abdullah **t** that Prophet Muhammad **r** said, "That the dead will be punished by the cry of his family upon him." She said may Allah give mercy to Omar I swear to Allah that Prophet Muhammad **r** did not say that Allah will punish the believers by the

cry of any body, but he said, "That Allah will increase the punishment of the non-believer by the cry of his family upon him," and She said: Refer to the Holy Quraan: "No bearer of burdens can bear of burden of another." (Al-Bukhari and Muslim) Muslim added that Aishah also said: You are narrating to me not laying or layers but hearing mistakes.

Appearance of lying and falsehood in Hadeeth:

After the death of the third khalifa Othman Ibn-Affan t an affliction (fightings) started among Muslims. Some people started to change the wording of Hadeeth and some others invented untrue Hadeeth to serve their political desire and needs. Therefore, companions also started to defend and protect Hadeeth by scrutinizing Hadeeth text and narrators. In that regard the companions assured conditions for Hadeeth acceptance such as:

A) Companions started asking about narrators. Before this time narrators were considered authentic and reliable.
B) Companions encouraged people to be carefull in accepting Hadeeth from narrators. People should accept Hadeeth only from narrators who are known to be religious, devoted (pious), reliable, and accurate. This originated the science of discredit and crediting (Jarh and Taadeel) of narrators.
C) Travelling for the sake of Hadeeth authenticity. Some companions used to travell long distances to ask other companions about some Hadeeth heared from Prophet Muhammad r to assure its authenticity.
D) Companions also compared Hadeeth of one narrator to other authentic narrators. If it matches with them they accept that Hadeeth and if it doesn't matches they reject it.

Therefore, Hadeeth was categorized in that period into two categories:

1. Authentic: Accepted Hadeeth.
2. Unauthentic: Unaccepted Hadeeth.

III. Hadeeth Registration During the Second Century of Hijrah (Perfection Period):

Hadeeth sciences were completed during this period. This period was characterised by the followings:

1. Official Registration of Hadeeth.

Al-Bukhari narrated that the Khalifa of Muslims Omar Ibn-Abdull Aziz (100 - 102 Hijrah) wrote to Abi-Bakr Ibn-Hazm (leader of Muslim scholars): Look for Hadeeth of Prophet Muhammad r and write it because I feared loss of the knowledge and death of schoralrs. (Al-Bukhari 1: 27)

Therefore, scholars of Hadeeth started to collect Hadeeth and wrote few books such as:

a) Maamar Ibn-Rashid Hadeeth Collection (154 A.H.)

b) Sufian Al-Thawri Collection (161 A.H.)
c) Sufian Ibn-Ouyaynah Collection (198 A.H.)
d) Hammad Ibn-Salamah Taxonomy (167 A.H.)
e) AbdullRazzag Taxonomy (211 A.H.)
f) Al-Muwattaa (By Imam Malik) - The most authentic of the above.

2. Increase of Uncrediting and crediting of Hadeeth (Jarh and Taadeel Science) and critique of narrators:

Few scholars in Hadeeth were very famous in this field such as:

* Shuobah Ibn-Alhajjaj (160 A.H.)
* Sufian Al-Thawri (161 A.H.)
*AbdullRahman Ibn-Mahdi (198 A.H.)

3. Unacceptance of Hadeeth from those who are not known to be expert in it.

4. Innovation of Principles of Hadeeth narration:

Imam Al-Zohri was the first scholar who made these principles. However, these principles were taught verbally without actual documentation in a book.

5. Al-Resalah Script:

Imam Al-Shafiee wrote some Hadeeth principles to follow for accepting Hadeeth of the Prophet **r**.

IV. Hadeeth Registration from the Third Century to the Middle of the Forth Century of Hijrah (The Golden Period):

This period witnessed the dissamination of Hadeeth and Hadeeth sciences books. Hadeeth sciences have increased to include several types such as the science of men which also includes some women narrators, their condition, their political background, and so forth. *Elal At-Tirmidhi*, where Imam Al-Tirmithi picked up and pointed problem places in Hadeeth.

Most of hadeeth books known to us nowdays were written during this period. Some of them are authentic (Sahih), some are including authentic and acceptable Hadeeth, and some include authentic, acceptable, and weak Hadeeth. The followings are examples of these books:

1. Sahih Al-Bukhari (authentic)
2. Sahih Muslim (authentic)
3. Sunan Abu-Daoud (mixture of sahih, acceptable, and weak)
4. Sunan Al-Tirmithi (mixture)
5. Sunan Al-Nasaee (mixture)

6. Sunan Ibn-Majah (mixture)

Many other books were wrote during and after this perios in Hadeeth and Hadeeth Sciences, however, authenticity remained the distinguished character of this period which we are following till this time.

V. Hadeeth Registration from the Middle of the Fourth Century of Hijrah to this Time (Maturation Period):

This period witnessed wide spread of Hadeeth and Hadeeth sciences books which are better organized into chapters according to their importance in Islam (e.g. revelation, believe, prayers, charity, fasting, haj, dealings, punishments and penalties, etc.). Also these books were summerized and explained by other scholars in separate books such as:

1. Fath Albari (Sahih Al-Bukhari exeplanation). By Imam Ibn-Hajar – 852 A.H.
2. Al-Minhaj (Sahih Muslim exeplanation). By Imam Al-Nawawi – 676 A.H.
3. Introduction of Hadeeth Sciences. By Imam Ibn-Alsalah – 643 A.H.
4. Hadeeth Sciences (exeplanation). By Imam Al-Seyouti 911 A.H.

TYPES OF HADEETH

There are three types of Hadeeth regarding their authenticity:

1. Hadeeth Sahih (authentic):

This means that Hadeeth was narrated from the first narrator (e.g. Al-Bukhari or Muslim) to the prophet Muhammad **r** from one to the other without any break in the chain of narrators and all narrators are reliable and accurate.

2. Hadeeth Hasan (acceptable):

Hadeeth was narrated from the first narrator (e.g. Al-Tirmithi) to the prophet Muhammad **r** from one to the other without any break in the chain of narrators and all narrators are reliable but less accurate.

3. Weak Hadeeth (non-acceptable):

Problematic hadeeth where there is a break in the chain of narrators (one or more narrators are missing), one or more of the narrators are non-reliable (e.g. became confused with aging, lost his books, known untruthful, unknown, etc.).